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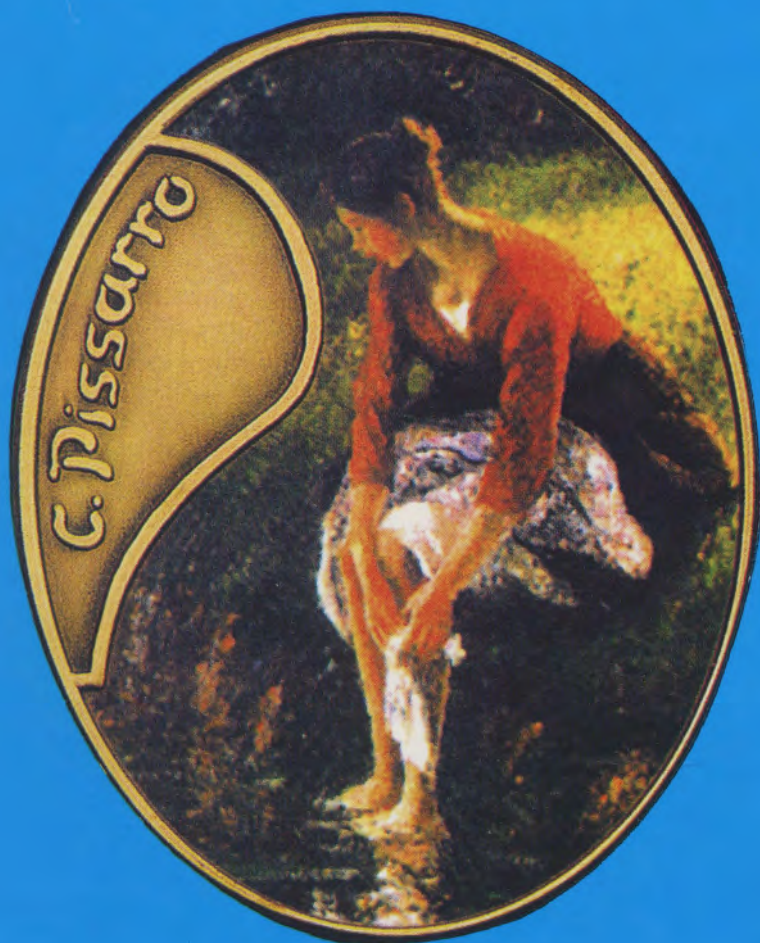


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"THE FOOT BATH" by PISSARRO

OUR ORGANIZATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$22.-

Club membership \$15- Send all remittances, correspondence undelivered magazines, change of address and zip code with old address label to:

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The President's Message *by Moe Weinschel*



Dear Members:

We had the special privilege of chairing the American Numismatic Association annual convention held in New York City July 29th to Aug. 3rd 1997. The convention was very well attended (as it usually is in the "Big Apple") and we had the added honor of maintaining the IGCNC table and attending the special AINA and IGCNC reception on Thursday, July 31st. We were gratified to welcome so many AINA members and IGCNC subscribers from everywhere. More than 90 attended the reception and all went away with news of new issues and beautiful souvenirs of Pissarro Posters and IGCNC bookmarks. There were many visitors with ANA Passports at the table and we made many new friends and subscribers.

AINA sponsored the Young Numismatists trip to The Intrepid Sea/Air/Space Museum and a lunch on board. The kids had a marvelous time under the leadership of our YN chairman, Larry Gentile Sr. They gave a glowing report on the trip and we derived much pleasure from them at our meetings and exhibits.

Your president is now a proud member of an elite group "The Goodfellows", all past ANA convention chairpersons. It was hard work, but more than awards, I enjoyed meeting old friends, members and numismatists from all parts of the world.

We are pleased to announce (as we did at the reception) that Ed Schuman was the winner of the AINA annual medal design. Ed donated his prize money award back to AINA. When you receive your medal, you will see why it was chosen. As an extra incentive, we will offer an additional medal to recruiters of new members during the year.

We have developed an itinerary for the 50th Anniversary of Israel Tour, which is printed elsewhere in this issue. It will be an exciting and fully rewarding tour. I urge all to make plans early, since we want to give everyone the opportunity to fully enjoy the tour without overloading our facilities.

Please place your New Issue orders through AINA. You pay the same special rate, we receive credit and can assist our active clubs. Watch your mail for order forms. We accept IGCNC forms from our members. You receive the same prices, credit card use, faster shipment and we are glad to be at your service.

Shalom,

A handwritten signature in dark ink, appearing to read "Moe".

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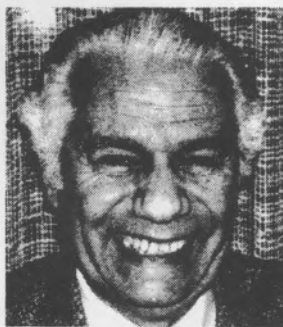
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Landmarks on Israeli Banknotes

by Shmuel Aviezer

Bank of Israel Third Series (1969 - 1972)

After issuing two series of banknotes displaying landscapes and human types of Israel, the time was ripe to portray on the banknotes dominant personalities in the life of the Jewish People, as other countries do in honoring their personalities on their banknotes. Halachic law permits to illustrate faces as long as they are flat and do not raise any doubts as being the 'graven image' forbidden by the Second Commandment "Thou shall not make unto thee any graven image or any likeness of anything" (Exodus 20' 4").



The first two personalities suggested by Mr. David Horowitz, the then Governor of the Bank of Israel, to the public committee discussing the issue, were B.Z. Herzl and Chaim Nahman Bialik. Later, when the full series was to be determined, the committee added the names of Dr. Chaim Weizman and Prof. Albert Einstein. All those selected have had great impact on the life of the Jewish People in various times and aspects. It was also decided that the back of each banknote shall carry motifs that have direct or indirect bonds with the personality on the front.

The designs were entrusted to the skilled hands of the well-known banknote designer, Prof. Masino Bessi, of Italy, who visited Israel many times to breath the spirit of the land and draw inspiration therefrom to assist him in the shaping of the detailed designs. The engravings of the portraits have been carried out by distinguished engravers from Holland, Britain and Italy.

(a) Five Israel Pounds - (light blue) Portrait of Albert Einstein (front)-, Atomic reactor at Nahal Sorek (back).

Prof. Albert Einstein was chosen to adorn this banknote because he was nominated by Prime Minister David Ben-Gurion to assume the post of President of Israel after President Chaim Weizman died in November 1952. Prof. Einstein was heartily moved by this gesture but he asked to be relieved of this responsibility as he felt himself to be far from being able to be committed to such a task. As the father of the theory of relativity, he has undermined the basics of physics to an extent that changed mankind's conception of its being. He was an ardent fighter for peace, liberalism and Zionist aspirations. It is cruelly ironic that a theory of this idealistic person should serve as the stepping-stone for the ultimate production of the atomic bomb.

The opaque, many-sided atomic reactor for research at Nahal Sorek, located south of Rishon Le-Zion in central Israel, was depicted

on the back side of the banknote as pertinent to the personality on the front. The engraving of the portrait is the work of Mr. Sam Herz of Holland.



(b) Ten Israeli Pounds – (yellow-Ivory). Portrait of Chaim Nahman Bialik (front) Bialik's home in Tel Aviv (back).

Mr. Chaim N. Bialik is the greatest Hebrew poet of modern history. His poetry established a turning point in the modern Hebrew literature and his rich language, absorbed from different layers of the Hebrew heritage, put the foundations for the written and spoken Hebrew of today. His home in Tel-Aviv, illustrated on the back of the banknotes, serves today as a museum for his literary and personal heritage. The surrounding garden still flourishes with the same plants appearing around the home on the banknote.

Botanical experts may identify them, from left to right, as pandanus, atlas cedar, cycas, date palm and cycas (again).

Prof. M. Balardi of Italy was the engraver of Bialik's portrait.



(c) Fifty Israeli Pounds – (brown – red) Portrait of Prof. Chaim Weizman (front) Knesset building in Jerusalem (back).

Prof. Chaim Weizman was the first President of Israel. As a noted chemist he developed a special process which helped improve production of armaments in England during World War I. His efforts enhanced recruiting support for the Zionist cause and were crowned by the Balfour Declaration of 1917 – first official positive recognition of the Jewish aspirations in Palestine. He has persevered in his activities towards the fulfillment of these aspirations and his record in this venue made him the undisputed candidate for the President of Israel. His effigy on the banknote was engraved by the Italian, Mr. Biardi.

As a symbol of Israel's democracy, the Knesset building is portrayed in the back of the banknote. This square-shaped construction,

financed primarily by the Rothschild family, was surrounded all over by narrow pillars of reddish stones. The upper part is where the plenum convenes while the other rooms and facilities are scattered in several floors underneath. The Knesset is named after the "Grand Keneset", in the time of the Second Temple, which comprised of elder leaders of the people.

The Israel Knesset, the first session of which was inaugurated on 14th February, 1949, has 120 members who are elected every four years. It also elects the President, approves the formation of the Government, and serves as the legislative body of the state.



(d) One Hundred Israeli Pounds – (blue) Portrait of B.Z. Herzl (front) Emblem of the State of Israel surrounded by the emblems the twelve tribes (back).

Dr. B. Zeev Herzl was the initiator of the idea to form the world Zionist Movement and the author of the prophetic essay "The Jewish

State". He convened the first Jewish Congress in Basle, Switzerland, in August, 1897, exactly one hundred years ago. As a Hungarian journalist stationed in Paris, he had witnessed the humiliation of Alfred Dreyfus in January 1895, and arrived at the conclusion that Jewish sufferings will cease only after mass immigration of Jews to their Jewish homeland. His motto - "Where there is a will, it is no legend". He pursued his activities to gain the understanding and support of many world leaders, but he did not succeed in realizing the Jewish statehood in his life. After his death in 1904., he became the symbol of Jewish aspirations for independence in their homeland. His portrait on the front of the note was engraved by the British engraver H.J. Bard.



The back side of the banknote illustrates the symbols of the Twelve Tribes of Israel embracing the emblem of the State of Israel. As is

known this emblem is a sound rendition of the menorah that appears in the inner arc of the Titus Arch in Forum Romatio in Rome. There is seen the carving of a parade of Jewish prisoners, taken after the fall of Jerusalem to the Romans in 70 A.D., carrying this menorah on their shoulders in a humiliating posture. Obviously, this menorah was of such supreme importance in Jewish life (supposedly extracted from the destroyed temple), that Titus deemed it necessary to exhibit it to the public in Rome to demonstrate how he had defeated the Jews and took custody of their sacred emblem. That's apparently the reason why the Israel Government adopted this menorah to constitute the emblem of the State. The emblems of the twelve tribes have been molded in the light of the significance derived from the appropriate verses in the Bible.

- 1) Reuben: "Let Reuben live and not die .." Deuterogamy, 33'-6"
- 2) Simeon: "and the Tribes of Israel gathered together." Dt. 33'-5"
- 3) Levi: "They shall teach Jacob thy Judgments and Israel thy law.." Dt. 33'-10"
- 4) Judah: "Judah is a lion's Whelp....." Genesis 49'-9"
- 5) Issacher: "And the children of Issacher which were men that had understandings of the times.." 1 Chronicles 12'-32"
- 6) Zebulun: "Zebulun shall dwell at the haven of the sea" Gn.'49'-13"
- 7) Dan: "Dan shall judge his people..." Gn. 49'-16"
- 8) Naphtali: "Naphtali is a hind let loose..." Gn. 49'-21"
- 9) Gad: "Gad a troop shall overcome him, but he shall overcome at the last" Gn. 49'-19."
- 10) Asher: "Out of Asher his bread shall be fat..."Gn. 49'-20"
- 11) Joseph: "Joseph is a fruitful bough..whose branches run over the wall.." Gn. 49'-22"
- 12) Benjamin: "Benjamin shall ravin as a wolf ..." Gn. 49'-27"



to be continued....

MAUTHAUSEN by Yehuda Reshef

Mauthausen is the name of a town in Austria. Like most cities and towns in the region, it was economically decimated as a result of the First World War, and was compelled to issue scrip money (notgeld). The 50 heller scrip displays a picturesque view of the town as it existed in 1649 with boats on the river, castle and houses. A second issue shows the town church.



3. Auflage.

Shortly after the annexation of Austria to Nazi Germany in April, 1938, a Nazi concentration camp was established. The S.S. employed its prisoners in the local granite quarry called "Wienergraben." Initially, Mauthausen was a concentration camp for Austrian anti-Nazis. Its commander was Franz Ziereis. It was stated that "he gave his son fifty Jews for target practice as a birthday present."

After the outbreak of World War II it became a camp for anti-Nazis from all over occupied Europe and in 1940 was graded in

category III, the harshest category of concentration camps. (Dachau was in category I). Mauthausen received the so-called "protective custody" prisoners whose "return was not desired." The camp had the highest death rate of all the concentration camps with regard to "protective custody" prisoners. Of over 10,000 Spanish Republicans who were interned there early in 1941 after being handed over by the Vichy French regime, only 1,500 were still alive after one year. Work conditions were intolerable; the prisoners had to carry heavy stones up the 186 steps of the "Wienergraben."

In November 1941 Russian prisoners of war began arriving, destined for immediate liquidation by death through overwork and starvation. The camp authorities used a special measuring installation to shoot their victims in the nape of the neck. Prisoners were also killed by phenol injections or gassed at the euthanasia installation at Hartheim until a gas chamber was constructed at Mauthausen.

Starting in 1942, prominent citizens from occupied territories who were arrested under the "night and fog decree" were brought there. Recaptured prisoners of war were executed under the "bullet decree." When prisoners of other camps were caught for clandestine activities, those not immediately executed were sent to Mauthausen for punishment. In May 1941, about 400 Jewish "hostages" from Amsterdam arrived via Buchenwald and were all killed within three days in the forced-labor quarry which also served as a place of execution. There were another two shipments of Jews from Holland to Mauthausen (end of 1941 and 1942) who were killed after a short time in the camp. Up to 1944, Jews never stayed alive for more than three days.

When the camps in the East were evacuated, thousands of Jews, were taken to Mauthausen. Hungarian Jews arrived in 1944, and after the evacuation of Hungary, thousands of Hungarian Jews who had slaved at the so-called "Southeast Rampart" were brought there.

Mauthausen was liberated by U.S. troops in May 1945. Its commander tried to escape and was killed on the spot.. Of the 335,000 prisoners estimated to have passed through Mauthausen 122,767 were murdered. Jews were singled out for the harshest punishment.

The illustrated Mauthausen camp scrip was paid to prisoners as an incentive to work. Supposedly it could be used to purchase extra food in the camp commissary. The note has been rubber stamped with the date 1 June 1944 and is considered to be extremely rare.



FDR Memorial Revives Debate Over U.S. Efforts in World War II

by Matthew Dorf

For "plucking the Jewish remnants from the fires and ovens of destruction, President Franklin D. Roosevelt will forever have a special place in our hearts." With these words, Rabbi Yechiel Eckstein closed the dedication of the FDR memorial in Washington, D.C. and opened a new chapter in the controversy over whether the United States did enough to stop the Holocaust.

Since the publication of World War II era correspondence that details intimate American intelligence about the slaughter of Europe's Jews, a debate has raged over FDR's actions or non-actions during the war. Many historians, citing David Wyman's "The Abandonment of the Jews: America and the Holocaust", argue that the United States stood by and watched as Adolf Hitler's troops slaughtered six million Jews.

Others believe that FDR thought that the best way to help the Jews was to win the war as quickly as possible. And, of course, many others believe that the truth lies somewhere in the middle.

In the days after his invocation, Rabbi Eckstein, the president of the Center for Jewish and Christian Values, apologized for a news release that declared that his presence on the podium was a symbol of Jewish support for FDR's work on behalf of Jews during World War II.

Instead, he said, the invocation was meant to support FDR for his obsessive commitment to end the war. "As we say on Passover, had God not taken our forefathers out of Egypt, then we would still be slaves unto Pharaoh. Without FDR, many more would have died at Hitler's hands." Rabbi Eckstein, who has come down squarely on the side that FDR in no way abandoned the Jews, said he had struggled to come to that position.

Others, however, continue to fault FDR, arguing that he should have ordered a bombing campaign of Auschwitz, eased immigration quotas, permitted the St. Louis to disembark, thereby saving the lives of its Jewish refugees, instead of sending them back to Germany and spoken out to signal Hitler that the United States cared about the fate of the Jews.

"Franklin Roosevelt's indifference to so momentous an historical event as the systematic annihilation of European Jewry emerges as the worst failure of his presidency," David Wyman wrote in the preface to his book.

Elie Wiesel, the Nobel laureate, has joined the criticism of FDR. "Proud as we are of the generosity that America showed in fighting against Nazi Germany, we are embarrassed and dismayed by its behavior toward Hitler's Jewish victims," the survivor wrote in an introduction to Wyman's book. "The destiny of persecuted Jews carried too little weight to tip the scales in their favor. "How else

(to) explain the semi-indifference of an FDR faced with the agony of European Jewry?"

At the dedication of the Franklin D. Roosevelt memorial statue, a handful of protesters from the Florida based Shalom International protested the monument's opening. "We're not going to stand for this charade. FDR is the biggest phony," said the group's president, Robert Kunst.

Supporters of FDR lined up to defend his WWII policies. "I deeply regret and even resent some of the careless language people use to talk about Roosevelt," said Hyman Bookbinder, director emeritus of the American Jewish Committee's Washington office. "Roosevelt's failure is a failure that we all share in. Monday morning quarterbacking is always easy. 80% of American Jews, voted for FDR in his 1944 presidential reelection. All countries did not do enough; the Jewish community did not do enough; the Zionists did not do enough."

Bookbinder, who lost all but one of his 80 Polish relatives in the Holocaust, planned to lead delegates from the AJCommittee's annual meeting here through the monument this week. "All of Roosevelt's positives must not be and should not be contradicted by an easy, simplistic idea that he could have saved the Jews. It was Roosevelt who made it possible to end the Holocaust and the conditions that the Jews were facing." After a pause, he added "That does not mean that we have nothing but praise."

This article was distributed by the Jewish Telegraphic Agency, and appeared in the MW Jewish News on May 8th..

The numismatic illustrations are of FDR medals issued by the Franklin Mint.



Clandestine Immigration by Yehuda Slutsky

The Jews, who survived the Holocaust, reached the shores of Italy, France, Rumania, Yugoslavia and Greece through the Berihah rescue operations after the war. Their passage was supervised by Mosad emissaries with the immigrants, in most cases, embarking at small, remote ports, and traveling under cramped conditions in densely packed vessels, most of which were totally unfit for passenger use.

Italians and others who first constituted the crews of these ships, were later joined by Palestinian and American Jews. The survivors were escorted by members of the Haganah and volunteers from the Diaspora, particularly from the United States. The success of the operation was due in no small measure to the manner in which the refugees themselves, regardless of age or sex, willingly endured privation and danger, and to the total solidarity of the yishuv with the refugees.

Haganah members and others took in the boats which arrived clandestinely at night to desolate places of the sea shore, carrying on their shoulders those who were unable to wade to the shore, the elderly, the sick, women, and children. Once on shore the refugees were quickly taken in buses and trucks to kibbutzim and having changed their clothes could not be readily recognized as such by the searching British police.

In the years from 1945 to 1948, 65 immigrant boats embarked for Palestine, all under the aegis of the Mosad, except for one boat sent by the Hebrew National Liberation Committee founded by Revisionists in the U.S. Most of these were intercepted by the British. Among the few that succeeded in landing their passengers were the *Dalin* (August 1945) and the *Hanna Szenes* (December 1945).

When the *Shabbetai Lozinski* went aground on the rocks near Ashdod in March 1947, the immigrants were mingled with hundreds of local people who came to their rescue so that the authorities might not distinguish between them.

Intercepted boats were impounded and the passengers transferred first to a detention camp at Atlit. Some of them later being released within the framework of the limited immigration quota. From August 1946 the British began deporting the clandestine immigrants to camps in Cyprus, where 51,500 were kept under detention and 2,000 children were born. The detainees were by no means passive. They organized themselves and prepared for settlement in Erez Israel with the aid of emissaries from there, learning Hebrew, and even undergoing military training. Seven hundred and fifty of the detainees, chosen by their own committees, were allowed to enter Palestine every month, the number being deducted from the official immigration quota. However the majority reached Palestine only after the State of Israel became independent, between May 1948 and February 1949.

Assistance was provided by the American Jewish Joint Committee which issued scrip currency that could be used by the camp inmates to purchase sundry items at the canteen, or exchanged for cash in Jerusalem. Very few of these notes have survived and are quite rare. They were issued in denominations of 1, 2 and 5 shillings with variations in the wordings.



Those with American Joint Distribution Committee title have Hebrew prefix letters as part of the serial number. Those with American Jewish Joint Distribution Committee have English letters. As the highest prefix letter is a "Gimel" (four) and with serial numbers of six digits, the total amount of issued notes should be far more than are presently known. Perhaps because they were redeemable for cash in Jerusalem is the reason for their scarcity.



The critical moment for all the immigrant ships was that of their interception by the British patrol boats, which were ready to attack if their orders were not obeyed. The methods of attack ranged from ramming the boats to using tear gas, batons, and, at times, firearms in order to overcome the immigrants' resistance.

The men in charge had to decide on the measure of resistance to be offered, according to such factors as the age and condition of the passengers. Sometimes the attackers were met with sticks, stones, and tins of preserves, but generally passive resistance was offered to the British soldiers, who dragged the immigrants to the deportation boats. Many were injured and several died in these encounters.

Among the ships whose passengers offered the strongest resistance were the *Latrun* (October 1946), the *Keneset Yisrael* (November 1946), the *Chaim Arlosoroff* (February 1947), and the *Theodor Herzl* (April 1947).

In March 1946 the British Army prevailed on the Italian authorities to prevent the departure from La Spezia harbor of the 1,014 refugees on board the *Dov Hos* and the *Eliyahu Golomb*. The immigrants reacted by declaring a hunger strike which aroused world public opinion and compelled Britain to permit the boats to reach Palestine.

Clandestine immigration was the spur to and a focal issue of the resistance movement against the "White Paper" regime. Mass demonstrations were held in Palestine on behalf of the refugees, frequently ending in bloody clashes with the military authorities. The Atlit internment camp was penetrated by a Haganah unit and internees released (October 1945). Members of the Palmah sabotaged installations involved in the detention and arrest of clandestine immigrants, damaging British deportation boats and coast guard and radar stations.

The struggle for the right of free immigration reached its peak in summer 1947, when 4,515 refugees on board the *Exodus* reached the shores of Palestine. After the fight with the British on board (three killed, 28 injured), the passengers were removed from the *Exodus* to three transports which took them to France, but the French government refused to take them off the British deportation boat against their will, while the refugees themselves chose to endure the intense discomfort of their stifling cramped quarters in the summer heat rather than disembark. They were finally taken to Hamburg, where they were forcibly removed and transferred to a British internment camp in Germany. This incident aroused world opinion against Britain's policy of closing the gates of Palestine to survivors of the Holocaust.

One of the last clandestine immigration operations was a convoy of two large boats, the *Pan York* and *Pan Crescent*, transporting more than 15,000 Jews, the majority from Rumania, which left Bulgaria at the end of 1947 despite British attempts to prevent their setting sail.

The passengers were interned in the Cyprus detention camps. Aliyah Bet came to an end with the establishment of the State of Israel in May 1948. Of the immigrants' boats impounded at Haifa port, the best were selected to serve as the first warships of the Israel Navy.

From the early days of the *Vellos* more than 115,000 Jews had reached Palestine, about 105,000 of them under the auspices of the Mosad. Some 800 of them fell in the War of Independence.

Documents released by the British cabinet in January 1979 reveal that despite efforts by their government to stop the stream of "illegal" immigrants, some British naval commanders ignored the orders and took steps to ensure that they reached Haifa safely, provided them with food and water and, after carrying out a token boarding inside Palestinian waters, piloted or towed them into harbor. Thus, when the engine of the *Sylvia Starita* broke down, a British destroyer, the *Marauder*, towed it into the harbor.

A medal was issued by the IGCM in 1964 commemorating the 30th Anniversary of the Immigrant Runners.



THE TRAVELLING ANESTHESIOLOGIST WHO GAVE HIMSELF A MEDAL

by Marvin Kay, MD. (AINA #7375)

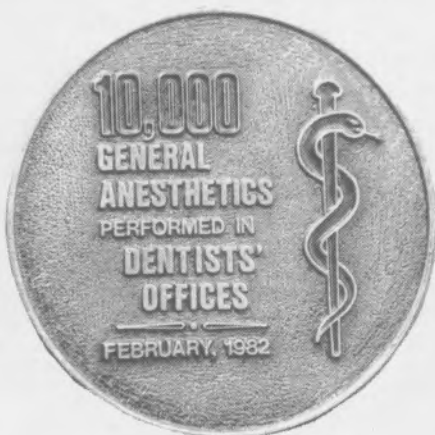
For several decades, I have been collecting numismatic items pertaining to the field of medicine. Now I have over 400 coins, medals, tokens and bank notes that have a medical theme. They show physicians, nurses, dentists, veterinarians, hospitals and other health related topics.

After graduating in medicine from the University of Toronto in 1957, I spent the next five years specializing in anesthesiology. Then, in the mid-1960's, I helped out a few of my dentist friends by administering general anesthetics to very nervous patients right in their dental office. There proved to be such a great demand for this service that I left the hospital operating theatres to become a fulltime travelling anesthesiologist for dental patients. In 1982, I reached a milestone in my career with the administration of the ten-thousandth anesthetic in dentists' offices.

Since no-one else offered to produce a medallic tribute to mark the occasion, I decided to make a medal for myself. In this manner, I was able to combine my hobby and my profession.

The medal is 60mm in diameter. One side has my name and my city. The maple leaves around the edge are typically Canadian. The other side indicates the reason for the medal... "10,000 /GENERAL / ANESTHETICS / PERFORMED IN / DENTISTS' / OFFICES / FEBRUARY, 1982." To the right is the familiar symbol of the medical profession, the staff of Asclepius with a snake entwined.

Only 105 medals were made; they are of base metal with a copper finish. Most of these medals were distributed to my dental colleagues with whom I have worked over the years. Other medals went to family and close friends. A few were kept for my personal collection. One of my medals resides in the archives of the Toronto Coin Club while another was donated to the American Numismatic Association.



The Curse of the Jenni by Dennis Eisenberg

Exactly fifty years ago, Mohammed Adh Dhib Issa, a Beduin shepherd boy stumbled on the greatest treasure trove of the century. It was to earn millions of dollars for illicit and shady antique dealers, greedy merchants, a priest or two, confidence swindlers, smugglers and fly-by-night intermediaries operating on an international scale.

Today, the most valuable item that the shepherd plucked from a 2,000-year-old clay jar he found in a cave overlooking the Dead Sea is worth over \$20 million. Written in ink on ancient brown parchment are the full 66 chapters of the biblical prophet Isaiah.

This scroll is 1,000 years older than any known copy of the traditional Hebrew text of the Bible and the most ancient record ever found of any biblical writing. The cave where Mohammed found the scrolls is at Qumran, overlooking the Dead Sea, where the Essenes, a strict Jewish sect, lived from the second century BCE to the end of the first century CE.

Yet Mohammed died impoverished of cancer three years ago in his simple bed in a Palestinian refugee camp in Jordan. He was too poor to pay for hospital treatment. He died a bitter and angry man. As Sarah, his wife, put it: "They cheated him. All he got for finding the Dead Sea Scrolls was a few dinar, worth about \$100 today. He was convinced that the jinni (spirit) he disturbed in the cave brought him only bad luck and suffering.

"The biggest act of revenge by the jinni was when Mohammed went to a doctor five years ago with a pain in his side. That visit cost him his last five dinars. The doctor said he had cancer and that we must go to the hospital, where he could be treated and relieved of his pain, right away. There was a good chance that they could save his life. We tried all the hospitals, but they would not treat him without payment. They turned him away. In his great hour of need, he wrote letters to the ambassadors of many countries and to the merchant in Bethlehem who made a fortune from my husband's find. Nobody replied to his letters. Nobody sent even a tiny amount of money so that we could go to the hospital. I sat by his side and watched him suffer for a long time before he died. He was 65 when we buried him."

Mohammed, the "wolf" as he was called, often told his family about how he had found the scrolls. As a youngster, he belonged to a group of Beduin boys who eked out a living by smuggling olive oil, home-made goat cheese, cigarettes and other contraband from Transjordan to Palestine, then under British Mandate rule. Although the Jordan River was guarded by armed soldiers, the boys would transport their contraband across the water on wooden rafts and walk by night until they reached the springs at Ein Fash'ha...Then they would set off for Bethlehem, where they sold their smuggled goods to merchants.

Mohammed set off one morning to search for a goat that had strayed during the night up the adjoining brittle limestone hills overlooking the Dead Sea. After searching all morning he spotted a cave a few meters away. The young shepherd flung a stone into the opening hoping that the frightened goat would come running out. To his amazement, he heard the sound of pottery breaking. Mohammed struggled for several minutes before pulling himself up by his hands so he could peer into the opening. His eyes opened wide as he saw rows of baked clay jars, each sealed with a lid. One was broken – by his stone.

He ran for his life, fearing that the jinni inside had escaped and would punish the evil-doer who had disturbed him. An older boy, who heard Mohammed's story, laughed at his fear of spirits, and the two returned to the cave the next day. "There were about eight jars there. We broke open the seal of the first one and lifted off the lid." Mohammed would later recount to his wife. "We were disappointed because we thought we would find a treasure of gold. We did the same with all the other jars. Outside the cave, we could see that the bundles were covered with linen smeared with a kind of black sticky stuff which had a bad smell."

That night, near their campfire, the boys unrolled one of the eight scrolls of single sheets that were stitched together. They gazed in wonder at the strange Hebrew writing. They didn't know it, but this was the most precious of all the scrolls, the Isaiah scroll.

"I should have listened to the warning in my heart. I knew that the jinni I had disturbed from his sleep was angry. I wanted to throw all the bundles into the fire, but the older boys stopped me. They thought maybe they could sell those old things to the merchants in Bethlehem. I wish I had never seen that cave..."

The youngsters, accompanied by an adult member of their tribe, then traveled to Bethlehem with the scrolls.

Says Odah, Mohammed's 31-year-old son, who now works in a supermarket in Amman: "My father was innocent in the ways of the world. He sold the scrolls he discovered to Kando (Khalil Iskander Shinina) a Syrian Arab merchant in Bethlehem who gave him £24 for them. Kando made hundreds of thousands of dollars from the sale of the manuscripts. My father was always too proud to ask him for more money."

The wily merchant knew that he had found something valuable, and traveled to Jerusalem where he consulted his priest. He persuaded the two Beduin boys to show him where their secret cave was, saying it was necessary to identify the place before he could be able to sell the manuscripts.

Kando traveled secretly to the cave and found more scrolls. Other Beduin got into the act and Kando became their agent, allegedly paying minor sums for ancient fragments and whole scrolls which were preserved in this very dry area..

Trading in antiquities was forbidden by the British, and later by the Jordanians who conquered that area after 1948. The same laws applied after the Israelis captured that part of the Judean desert in 1967.

Says Odah: "Because of the 1967 war, my father became frightened and ran away with my mother. I was then a baby of one and a half. He felt that once again he had fallen victim to the jinni that had haunted him all his life. Even his cancer was part of the bad luck that followed him after he first peered into the cave."

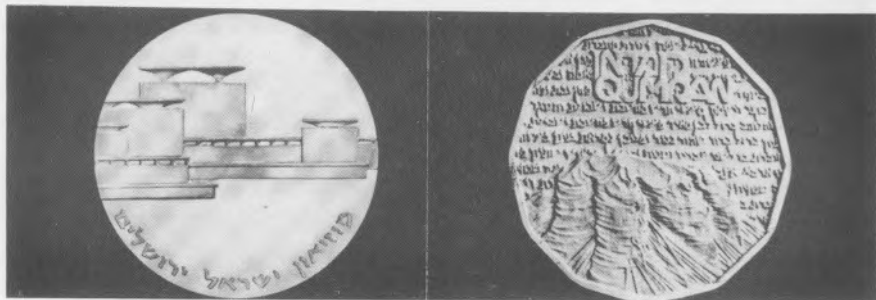
Soon after the Six Day War, Israeli archeologists discovered two more scrolls under the floorboards of Kando's shop and confiscated them. More were found buried in his garden. But the conditions in Jericho are not the same as at the Dead Sea. The scrolls had rotted completely and could not be unfolded.

There is a strong belief, among some archeologists that other scrolls are still hidden by merchants who dealt with the Beduin in the hope that they will become even more valuable in years to come.

Kando, like Mohammed, died three years ago. He either took his secrets to the grave or passed them on to his sons. They refuse to say a word except that their father did a great deal to ensure that they would reach responsible people such as scholars, who could study them and give them to museums."

But for Mohammed's family, the pain and resentment toward Kando remains. Recalls Odah: "My father grew more and more bitter at the way Kando's family never bothered to help us. I remember saying to my father that he should curse the Kando family for forgetting that their vast fortune was due to his finding the scrolls and telling them where the cave was. My father answered: "No, my son. It is forbidden for a true Beduin to curse anybody. You must not repay evil by evil. Let Kando go his own way. It will be up to Allah to punish him if that is His will. It is not for men to judge others."

There are two Israel coins with Dead Sea Scrolls themes.. Israel's 16th Anniversary Israel Museum Coin portrays the Shrine of the Book building where scrolls are displayed. The Sites in the Holyland Qumran coin depicts the mountain on which the scrolls were found over a background of the ancient Hebrew script written on the scrolls.



A Jewish Bulgarian Share Certificate by Edward Schuman

It is indeed unusual to find a "Jewish" share certificate from Bulgaria in Eastern Europe. These certificates had to survive not only the furor of the Second World War, but also the Nazi jurisdiction of the country. All Jewish life was menaced by the German plan to eliminate the Jewish people in the Holocaust. Even then, after the war had ended, Bulgaria became dominated by decades of anti-Jewish Communist rule. Discovering a document, confirming the details that a person had invested their money in a Jewish venture, is nothing short of a miracle under the previous circumstances.

In 1921, in the capital city of Sofia, the Geula Bank, a Jewish Peoples Cooperative Company, was formed. It's purpose was to act as a Jewish bank to hold and to lend money. The illustrated certificate is for 5 shares of 100 leva denomination.. The text is printed in both Bulgarian and in Hebrew. The border contains Jewish symbols, views, fruits and flowers etc. There is also an underprint on the certificate which does not show up in the illustration of a synagogue scene with a menorah.

This certificate was listed as lot #293 in the 19 April 1997 Bond and Share Certificate Auction conducted by Erik Boone in Antwerp. Unfortunately, the writer was the under-bidder in the sale.



DER YIDDISH-VINKL

FROM THE "FORWARD"

Aristedes di Caza Mendes is hardly a household name in the Jewish world. It should be, however, even though Mendes was not a Jew. A story about him that appeared in the May 23 issue of the Yiddish Forward tells why.

Mendes was the Portuguese consul in Bordeaux, France, in the early years of World War II. In May 1940, the German Army swept across the Maginot line and within a matter of days the French military collapsed. Hundreds of thousands of French, among them Jews, fled. One escape route was across the French border into Spain and through Spain to Portugal. Franco's Spain agreed to allow refugees, including Jews, to cross its land on their way to Portugal. However, for diplomatic reasons, only persons having Portuguese visas were allowed into Spain.

Some 30,000 refugees, among them 10,000 Jews, beleaguered the Portuguese consulate where Mendes was the consul. He was in a predicament. The Portuguese government had issued an order to deny any and all requests for such visas. Mendes took matters into his own hands. He issued a public declaration.

"My country " he said, "has issued an order to deny visas to you who are seeking to cross Spain and to enter Portugal. But I can not deny the request of people who are looking for a haven in Portugal. Many of you are Jews. According to my country's constitution, you are religious and political refugees fleeing from other lands. We cannot, therefore, deny you a safe haven in our land. I have decided to proceed according to my principles and to obey my conscience and my understanding."

He set to work. For three days and nights he sat uninterruptedly at his desk and issued visas. When he was done, he collapsed from exhaustion. When he recovered, he found that the Portuguese foreign ministry had replaced him with another consul. He was ordered to return home. On his way back, he encountered a tragic scene. Thousands of refugees were at the border without proper papers to cross the frontier. He began to issue impromptu visas. On pieces of paper, he scribbled: "The Portuguese ministry requests that the Spanish government grant the bearer of this paper the right to cross through Spain on the way to, Portugal." Thousands of Jews and other refugees were allowed to proceed.

Mendes moved on in an automobile to another point where refugees with visas were being denied entry into Spain. The border guard had received an order to close the borders. Getting out of his car, Mendes proceeded by foot along with the refugees to another point where the border guard had not yet received the order. They made their way to Portugal.

When Mendes returned to Portugal he was treated as an enemy of his nation. He was found guilty of violating orders and was stripped of his post and possessions. He was denied the right to practice law.

Thus did this once wealthy nobleman end up without a roof over his head. He died in 1954 in wretched poverty, leaving 14 children behind.

There has been a movement, involving several members of Congress, to restore the good name of Mendes. Meanwhile, we take this moment to recall a nobleman who acted nobly.



Entrance to the Boulevard of the Righteous at Yad Vashem, Jerusalem

Righteous of the Nations is the term applied to those non-Jews who saved Jews from their Nazi persecutors by endangering their own lives. In 1953 the State of Israel enacted the "Martyrs' and Heroes' Remembrance (Yad Vashem) Law." By authority of this law, there was established in Jerusalem a Martyrs' and Heroes' Remembrance Authority, Yad Vashem, to conduct research into the Holocaust and to document it from every possible aspect so that the Jewish people as well as the entire world would know and remember what the Nazis and their collaborators had wrought.

Within the framework of the combination of knowledge about the Holocaust, with the historical and national consciousness of the Jewish people, the law specifically charged the Remembrance Authority of Yad Vashem with carrying out the task of "perpetuating the names of the high-minded gentiles who risked their lives to save Jews."

In the course of the formation and organization of the Remembrance Authority, a special committee was established in 1962 to examine the methods for granting the distinction of *Righteous of the Nations*.

The Israeli Supreme Court justice Moshe Landau was appointed chairman of the committee which was comprised of lawyers and jurists, eminent public figures, representatives of organizations of former partisans and of Holocaust survivors, and members of the directorate of Yad Vashem. A special section was set up in order to assist the committee in the gathering of material for its deliberations and for carrying out its decisions.

Every request for the recognition of a person as one of the *Righteous of the Nations* is scrutinized with legalistic thoroughness on an individual basis. In principle there must be personal testimony by the person or persons who were saved, and in each instance this is examined in connection with the factors of time and place involved, and the risk of losing his own life which the rescuer took, with no thought of material gain.

The medal bearing the title *Hasidei Ummot ha-Olam* is produced by the Israel Government Coins and Medals Corporation exclusively for Yad Vashem. It is to be used only for the official bestowal upon those accorded the title and is not for sale.



The 59mm diameter medal, designed by the Jerusalem artist Nathan Karp, has been struck bronze, silver and copper-nickel. The number of medals struck is continuous and the quantity has not been determined. Depicted on the obverse are two hands holding on to the rescue cord which has been woven from barbed wire. The rescue cord is wound around the globe and there is a feeling of movement in its rotation. The globe is surrounded by the rabbinic saying "Whosoever saves a single life, it is as if he has saved the entire world."

The reverse of the medallion has a schematic drawing of the memorial site of Yad Vashem in Jerusalem and an inscription in French and English "as a sign of gratitude from the Jewish people" next to the name of the recipient. Also on the reverse is the French of the phrase on the obverse.

Camille Jacob Abraham Pissarro by R.E. Shikes/B. Harper

Camille (Jacob Abraham) Pissarro was born in 1830 on St. Thomas in the Virgin Islands. His father, Frederic, had come to St. Thomas as the executor of his uncle's estate. A year later, Frederic and his uncle's widow wished to arrange for their marriage in the synagogue, but as aunt and nephew, were refused permission. However, their marriage in a private home was recognized by the Danish courts and eventually - after they had registered the birth of four sons at the synagogue - by the congregation. Their graves can be seen today in the old Jewish Cemetery on the island.

Camille Pissarro was sent to Paris in 1841 where he studied art for six years. He returned to St. Thomas to work in the family's general store, but after a few years he left to paint in Venezuela. In 1855, he moved to Paris, never again to return to the West Indies.

One of his paintings was accepted by the Salon in 1859, a success which elicited financial aid from his family. Anton Melbye introduced him to Corot, who encouraged him and advised him, and later gave him permission to list himself in the Salon catalogue as a "pupil of Corot."

Before he left St. Thomas, Pissarro had fallen in love with Julie Vellay, a Catholic servant in his parents' home. He felt it was wiser not to marry without his parents' consent so as to protect property and inheritance rights, but this permission was refused. It was not until 1870, when Julie was pregnant with their third child, that his mother gave them money to go to England, where they could marry without consent.

The couple were constantly burdened with financial difficulties. In Pontoise, where they lived for over ten years, Julie tended a vegetable garden and raised rabbits and chickens to sustain the family. They received some financial aid from his mother and from Julie's family. In 1868, in desperation, Pissarro took a job painting landscapes on window-shades. While painting out of doors in Pontoise, he explored the effect of the light on colors and contours.

When the Pissarros returned to France from England in 1871, after the end of the Franco-Prussian War, they found that their house in Pontoise had been devastated by Prussian troops who had slaughtered all of the animals in the garden, spread paintings on the ground, and used others as aprons to protect their uniforms. The government gave Pissarro an indemnity to cover his losses during the war, but fifteen years' work had been destroyed, along with several paintings of Monet, which were left with Pissarro for safekeeping.

Cezanne and his family shortly afterwards came to live in a nearby town. Pissarro urged him to paint out-of-doors, and to paint what he observed. They often went out together, searching for a "motif", a scene worthy of being painted on canvas.

Pissarro, Monet, and Sisley organized a group to by-pass the Salon, which looked unfavorably on their paintings, and arranged an exhibition in 1874, in which thirty artists participated including Degas and Cezanne. A critic, reacting negatively to one of Monet's painting, "An Impression: The Rising Sun," gave the group the name "Impressionists." The exhibition ran for a month and admission was one franc. Costs outweighed profits, and in the end, each artist had to pay 184.50 francs. The second exhibition was somewhat more successful – each artist made a profit of three francs.

Pissarro spent many days wandering around Paris trying to sell paintings. Peirre Auguste Renoir, as badly off financially as Pissarro, went on much the same rounds, with little luck, because, he said, everybody who could buy had already bought from "poor Pissarro with all those children."

To make matters worse, a collector of Impressionist paintings was forced to auction his collection. After that, it was almost impossible for Pissarro to find any buyers. He earned a little money by painting ceramic tiles and fans. At last, in 1878, he found a dealer who began to sell his paintings. Paul Gauguin, who was still working in finance, also was able to sell a few paintings. Pissarro encouraged Gauguin in his art-work, and Gauguin exhibited a piece of sculpture in the Fourth Impressionist Exhibition.

By the 1880s, Impressionist paintings started to be in demand. The critic, J.K. Huysmans, wrote that Pissarro was one of France's most remarkable and audacious painters, and called him the most original landscape painter of the period.

The eighth and last Impressionist Exhibition was held in 1886. The works of Pissarro and his son and pupil, Lucien who was also a leading Impressionist painter – were among those whose work was exhibited in a special "Neo-Impressionist" room.

In 1890 the dealer, Durand-Ruel took several Pissarro paintings to the United States for an exposition in Madison Square Garden in New York, in which he included work by Pissarro, Paul Signac, and Georges Seurat. Pissarro's work found so many buyers that Durand-Ruel, in 1892, bought all the canvases that had not been sold when the exhibition closed. The talent in Pissarro's work was finally recognized: "Pissarro's work," wrote Georges Lecomte, "seems to preface the work of tomorrow."

Pissarro had developed a recurring eye-problem, and was obliged to wear a bandage over his eye for long periods of time. He started working indoors, staying in hotels in Paris, Rouen, and Le Havre, and painting the view from the windows. These are beautiful city-scapes, full of movement and crowds, masterful in composition.

The trial of Alfred Dreyfus, a leading Jewish officer in the French army, who was accused of betraying his country by spying for Germany had a profound effect on Pissarro. He was overwhelmed by the injustice of the sentence, and by the frenetic anti-Semitism that

raged through France. His friendship with Cezanne, Guillaumin, and Renoir, all anti-Dreyfus, became strained. Degas, contaminated by anti-Semitism, never spoke to him again.

In spite of his recurring eye problem, in the last three years of his life Pissarro produced about 160 paintings and sold two paintings to the Louvre Museum in Paris. He soon became quite ill, needing an operation which was delayed due to a dispute between his two doctors. Blood-poisoning developed and Camille Pissarro passed away on November 13, 1903.

Pissarro was an outstanding painter always open to new ideas. His search for basic principles led him to experiment with light and color. When Matisse asked him what was an Impressionist, Pissarro replied that an Impressionist is someone who never makes the same painting twice. He was a natural teacher, and always encouraged younger artists and willingly passed on to them what he had discovered.



The illustrated medal of Pissarro is by Esther Gorbato, a Jewish sculptor and painter born in Buenos Aires in 1931. This medal was exhibited at the Exposition Internationale de la Médaille, held in Paris in 1967. Daniel M. Friedenberg, in his *Jewish Mintors & Medalists* (1976) writes "in the opinion of the writer, the Pissarro piece is among the finest portrait medals in all history of a Jew done by a Jewish medallist."

The Pissarro medal, just issued by the Israel Government Coins & Medals Corporation has a laminated picture of "The Foot Bath", a painting done by Pissarro in 1895. It is reproduced as a modelia, in full color, on the front page of this issue of the SHEKEL.

The Henry Ford of France

By Yosef Yaakov

It is surely a safe bet that very few of the thousands of Israeli owners of Citroën cars know the founder of the enterprise was Jewish. And it now seems evident that Jews who bought Citroën cars in the 1920's and '30s did so for that very reason and to boycott the flagrantly anti-Semitic Henry Ford.

Andre Citroën produced revolutionary models, with more efficient helical gears and incorporated in his vehicles the first mass-produced front-wheel drives. There is a large collection of good photographs illustrating the various phases of the car's evolution from before the First World War up to the eve of World War II, when Citroën's over extended investments, and the great depression following the Wall Street crash, ended the production line until after the war. Citroën died soon after the firm went bankrupt in 1935.

In addition to launching a highly successful and relatively inexpensive car early in the century, and dominating the market in France, Citroën undertook crucial munitions manufacture for the French Government in the First World War after a brief call-up as a reserve artillery lieutenant. His full-scale car production rivaled and ran concurrently with the other major European automobile makers - Mercedes, Daimler and Benz in Germany, Royce in Britain, and his great French rival Renault.

He met twice with Henry Ford to exchange ideas, but Ford evinced little interest in Citroën's revolutionary innovations and, for his part, Citroën's own mass-production techniques, originally copied from America, now stood to learn little from Henry Ford.

Ironically, Andre Citroën had little interest in practical mechanics, and was not even an enthusiastic motorist. His strength lay in his personality and mastery of salesmanship, publicity and attractive design. In his day, the flow from his factories, resulting from mass-marketing techniques, consisted of personal automobiles, taxis, lorries and buses.

Andre Citroën was born to a prosperous Jewish diamond merchant, an immigrant to Paris from Holland, belonging to the haute bourgeoisie. He was given the best available education, including a stint at the Lycee Concordet where Jean-Paul Sartre was a teacher. His studies culminated at the elite Ecole Polytechnique.

He was far from being an observant Jew, though he followed the



FEBRIER 1878-NAISSANCE D'ANDRÉ CITROËN
AU 44 DE LA RUE LAFFITTE A PARIS(9)

family tradition of rituals, including the circumcision of his son, and religious marriage and burial ceremonies.

His career was meteoric, based on formidable intelligence and determination. As a young man, he visited Poland, where distant relatives, who had a machine shop, convinced him of the benefits of the helical transmission gear and for him to engage in independent production after taking over the Mors Motor Car Co.

It was Citroën who inaugurated the famous 1931 Central Asian Expedition, the car journey from Beirut to Peking and back, and whose "Petite Rosalie" model in 1933 established several endurance records, covering 300,000 km. in 133 days. He personally accompanied the Trans-Sahara Expedition, with his "African Adventure," sponsored by his factory. Here, he unveiled his innovative caterpillar car; this was a long automobile with regular front wheels but four or six rear wheels encased in tank tracks which could travel over the sand.

He had boldly envisioned as a follow-up, setting up a commercial transportation service across the Sahara, but nothing came out of it for several reasons. Tribal hostilities in Southern Morocco at that time caused the French Government to withdraw its permission, and the participation of the Belgian king, the French chief of staff, Marshall Petain, and the governor-general of Algeria fell through. Citroën suspected that his great rival, the Renault firm, had quietly sabotaged the enterprise from behind the scenes. When Renault proposed a similar expedition and trans-desert service a few months later, it met with no official obstacles.

Citroën donated a gift to Paris in the form of floodlighting for the Arc de Triumph, the Place de la Concorde, the Madeleine and the Chambre des Deputies. He organized the system of traffic lights in Paris in return for advertising rights for his automobiles on the Eiffel Tower. His social circle included the Rothschilds and, at one stage, Charlie Chaplin.

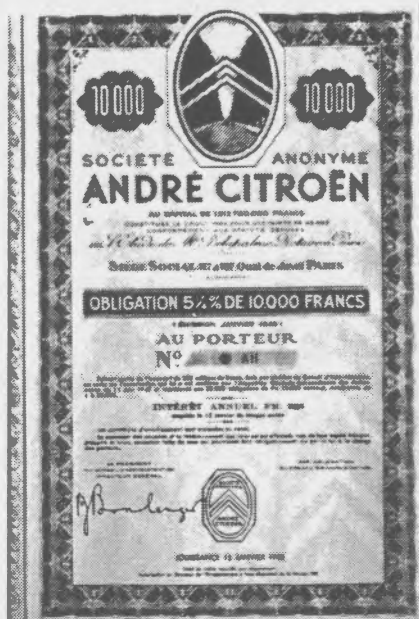
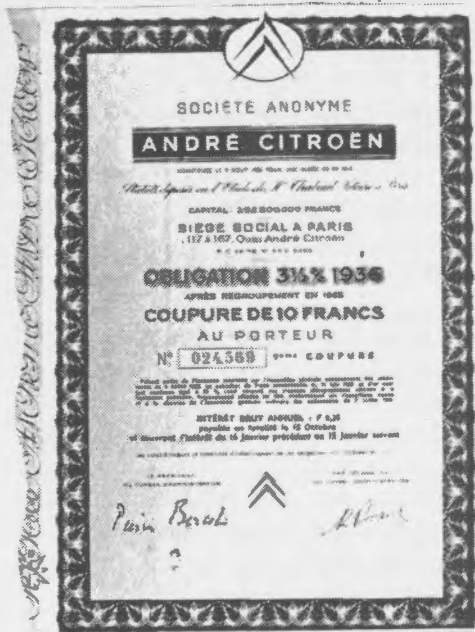
Citroën's ideas and drive played a significant part in shaping international industrialization during and after the First World War. His was a short lifetime, and he lived an extravagant lifestyle, being a compulsive gambler at casinos and race tracks around Europe, and dining with royalty, titled figures and the aristocracy of the entertainment world. There are even stories of a string of lady friends in his high-society days.

France had enjoyed an economic boom toward the end of the last century, and was a leader in the infant European motor car industry. The Citroën family built up a substantial fortune in commerce through a net-work of family branches across Europe. It was a sad ending to a brilliant career when a minor supplier sued Citroën in 1934 for non-payment of an account and triggered legal proceedings that ended in the company's bankruptcy. The great gambler lost his biggest stake. Shortly afterwards, he died of stomach cancer. In his last year, there were no longer any grand banquets, parties or celebrations.

Andre Citroën was one of France's few great Jewish entrepreneurs, and clearly left his mark on his country's industrial system long after he was gone. His products were masterpieces of automobile design and construction, requiring only minor modifications during a quarter of a century.

His great-rival, the Renault Motor Car Company gave him a post-humous left-handed compliment: "He stopped us from falling asleep, we had to stay on our toes constantly just to keep up with him."

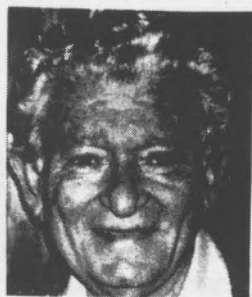
Scripophily is the name given to the popular collecting of bond and share certificates, which has become a part of numismatics in recent years. The numismatic illustrations are of share certificates of Andre Citroën's automobile enterprises.



The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis



Q. What is the rarest non-gold coin of Israel?

F.L., Los Angeles, CA

A. With elimination of all patterns which were lost in desk drawers in IGCAM offices, it must be the 10 lirot proof pieces of 1971 (5731) struck from the Berne (Switzerland) die in the Israel mint. On the obverse legend, the word "Israel" is further away from the rim than either the regular or proof strikes from other dies. The real giveaway to the Berne die in the proofs is that the mem, the Hebrew letter placed on coins to designate a proof coin, is open on the Berne die and closed on the Kretchmer (Jerusalem) die.

This "Let My People Go" (Freedom) coin had wide appeal and had broad theme appeal to non-coin collecting Jews, who were anxious to wear the pin which was distributed gratis with the purchase of either the regular or the proof coin in a small blue box mounted side by side on velour. Even the lapel pins accompanying the respective uncirculated and proof coin were different. The pin which featured a replica of the reverse had an incuse inscription when paired with an uncirculated "Let My People Go" coin. The lapel pins boxed with the proof piece had a raised inscription.

At the time this was issued, the Soviet Jews were still struggling to leave the Soviet Union. Since then the doors have opened and closed a few times. In 1969, on the first AINA tour, our group visited a group of doctors, pharmacists and other professionals who had finally reached this center in Ashkelon to learn more about life in Israel with particular practice for their profession in the kibbutzin.

Q. At a flea market I bought a one shekel 1980 Chanukah coin. On the 2 x 2 white envelope that it came in was written Corfu Canada. I can't find a city called Corfu in Canada. Is this a Canadian mint?

E.L., Kansas City, KS

A. Corfu is a Greek island on which lived several thousand Jews who were deported by the Nazis to Auschwitz and murdered. The Canada reference on the envelope is reference to the Royal Canadian Mint in Ottawa that struck the coins.

The 1918-1919 Fractional Currency of The Telz Yeshiva

by A. Kubilas & Y. Slutsky

Telšiai, called Telz in Yiddish is city in N.W. Lithuania. Jews began to settle in Telšiai in the 17th century. During Russian rule (1795-1915) Telšiai was a district town in Kovno province. The number of Jews in the community increased from 2,248 in 1847 to 4,204 in 1864. J. L. Gordon, who was a teacher in the state controlled Jewish school from 1866 to 1872, describes the community in his letters and poems as conservative and attached to tradition.

The years of famine in Lithuania in the 1850s and the lack of railroad connections contributed to the decline of Telšiai and emigration from the town. In 1897, 3088 Jews (51% of the total population) lived there.

At the close of the First World War, armed bands of old and new occupiers, Bolsheviks, Bermondists, and Poles, roamed throughout Lithuania for a long time. Because of these invading foreigners, different regions at times were detached from the central government of the Republic. As a result, at one time or another there appeared regional scrip notes.

After World War One, many factories, especially in countries that had lost the war (Russia, Austria, and Germany) issued regional notes in response to the shortage of official currency or as protection against inflation in areas formerly occupied by the losing occupiers. Likewise, in the Baltic countries, regional temporary currencies were issued until the national currency was introduced. It was under these circumstances that the Telšiai notes were issued.

The 1918-1919 Telšiai fractional notes described here may be the only examples currently in Lithuania since they have not been found in private collections, nor seen in exhibitions or museums, or described in publications.

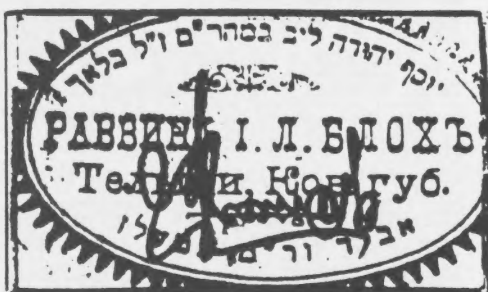
The higher denomination notes (5, 10, and 15 kopecks) are with the more elaborate oval stamp of the rabbi of Telšiai, I. L. Bloch. On that stamp, besides the Russian, there is a Hebrew legend. Since the notes are numbered by three digit numbers, it could be concluded that they may have been coupons of assistance from the committee.

While we can describe these notes, however, we have no information as to how the notes functioned in society and how influential they were in the economic life of Telšiai. Just the fact that the stamp of the rabbi is on the larger denomination notes suggests that these notes, to a larger or smaller extent, just as the committee, was in Jewish hands. This should not be surprising since the Jewish communities living in cities and villages often made up about half of the population. Right after the war, most of the Jews were patriotic towards Lithuania and eagerly participated in the reconstruction of the nation, participating in banking, commerce, industry, etc.

The Jews participated in politics and the cultural life of the nation. The Jews also had their economic difficulties. The committee aided all residents who suffered from the war, including Jews who were quite numerous in Telšiai. Besides the expected synagogues, stores, shops and schools, there was one of the largest rabbinical schools in the world in the city.

Telšiai became important for the Jews and Jewish history because of the yeshivah which existed there from 1875 to 1941. Established by the community's scholars, it soon developed into a central institution of traditional Jewish scholarship. Under the leadership of Eliezer Gordon, rabbi of the community from 1883 to 1910, and after his death, of Joseph Leib Bloch (1910-30). New methods were introduced: the division of the pupils into five classes according to their knowledge, periodic tests, and compulsory attendance at classes. The reputation of the yeshivah was furthered by the "way of Telz" in Torah study, which concentrated on the development of acuity and skill in profound logical analysis. After the Volozhin yeshivah was closed by the authorities in 1892, Telz became one of the central yeshivot in Russia with 300-350 students. A new building was completed in 1897 (it was rebuilt after the great fire of 1908).

When some Telšiai Jews were expelled during the general expulsion from Lithuania in 1915, the yeshivah continued its activities. During the period of Lithuanian independence (1918-40) the yeshivah was one of the three largest in the country, serving as a Torah center for all Orthodox Jewry. In a



ABOVE: 10 Kopeck face and back, with seal of Rabbi I.L. Bloch, and Signature type I. The 15 kopeck note also has the same back.

Below: Seal of Rabbi I. L. Bloch. Russian text translates: "Rabbi I.L. Bloch, Telšiai Gubernija." Yiddish text (reads from right to left) translates: (top) "Yosef Judah Heart, son of Ben, Mattaram [an acronym] His memory should be a blessing, Bloch." (bottom) "Father Senior Member House of Justice and Head of School in Telšiai."



community of 1,545 Jews in 1923 (approximately one third of the town's total population) and 2,800 Jews in 1939. A complete educational network was established under its control: an Orthodox kindergarten, an educational institution for boys, a school for girls, an Orthodox secondary school for girls called Yavneh, a seminary for Orthodox teachers, also called Yavneh (transferred in 1924 from Kovno to Telz), and a Hebrew seminary for teachers. Near the yeshivah a kollel was established in which graduates of the yeshivah were trained for the rabbinate. The Orthodox Hebrew monthly *Ha-Ne'eman* (1928-31) and the bulletin of *Agudat Israel* in Lithuania, *Der Yidisher Lebn*, were issued in the town. Yeshivah students were sent to Lithuanian towns to establish "small yeshivot" (i.e., schools for children) in which they prepared children for study in the Telz yeshivah.

The community was wiped out when the Germans invaded Lithuania and in July 1941 all the men were brutally tortured and killed by the Lithuanian Fascists and within six months the women too were murdered.

With the Soviet annexation of Lithuania in 1940, the yeshivah building was confiscated and the students dispersed to several Lithuanian towns where they continued their studies under their Rabbis.

A few teachers and students managed to reach the United States. In 1941 the Telz yeshivah was reestablished in Cleveland, Ohio, where it continues till today.

TELSCHHE Hauptstraße



David Alroy and the Coinage of Déols by Peter S. Horvitz

Around 1160 C.E., in Kurdistan, a Jew by the name of David Alroy led a revolt against the king of Persia. The revolt was centered around the town of Amidya, which at the time had a large Jewish population. Alroy claimed to be the Messiah and he promised to lead his followers to Jerusalem and to deliver it from the Crusaders.

The revolt failed, according to the accounts, through the treachery of Alroy's father-in-law, who slew Alroy and sent his severed head to the Persian king. The king then forgave Alroy's followers, on payment of one hundred gold talents.

About ten years after the revolt, the area was visited by Rabbén Benjamin of Tudela. Benjamin's account, in his famous book of travels, is our major source of information on David Alroy. The story later inspired a novel by Benjamin Disraeli, The Wondrous Tale of Alroy (1833).

S.W. Baron, in his A Social and Religious History of the Jews, (New York, 1957,) III, p. 204, makes some interesting observations concerning the Magen David (the six pointed star or Shield of David) and its connections with the twelfth century revolt that David Alroy had led.

According to Baron, it was during Alroy's revolt that the formerly mystical or decorative symbol began to become nationalistic in nature. "Ever since, it has been suggested, the six-cornered 'Shield of David', theretofore mainly a decorative motif or a magical emblem, began its career toward becoming the chief national - religious symbol of Judaism."

This implies that Alroy used the Magen David as the symbol of his revolt. It is interesting to note that the accounts of David Alroy all talk about his great knowledge and his ability to perform magic. The mystical connections of the Magen David are, therefore, not irrelevant to the story of Alroy.

At about the same time that David Alroy was leading his followers in Amidya in Kurdistan, the prince of Déols, France, Raoul VI, who ruled his principedom from 1160 to 1176, issued a coin depicting as one of its most prominent devices a Magen David.

The obverse of this billon denier depicts a cross. The legend on this side is the Latin form of the prince's name, RADVLVFS, preceded by a small cross mintmark.

The reverse depicts a hexagram with a circle in the middle. The reverse legend is DE DOLIS or "of Déols," again with a small cross mintmark. This coin is cataloged by E. Boudeau, in his work on feudal French coinage, as number 277.

During the period in which we are interested, the lords of Déols held the title of prince and were suzerains over much of Lower

Berry. Their capital was the town of Déols, where this coin was struck.

Is there any connection between the uprising of David Alroy and the coinage of Déols?

It is not an impossibility. Our own knowledge of Alroy's revolt is scanty, but, at the period, word of the revolt of a Jewish prince, who planned to march on the Crusader controlled Jerusalem could have filtered back to France, the homeland of most of those Crusaders.

Was the hexagram used on this coin as a symbol of the Jews? If so, how was Alroy's revolt perceived?

Alroy's immediate enemies were Muslim. So he could well have been viewed as an ally. But Alroy's ultimate goal was to return Jerusalem to the Jews, by attacking and destroying the Christian Crusaders.

Alroy presented himself as the Messiah. The coin's symbolism could be interpreted as the conflict between the old Messiah, Jesus, with his cross, and the new Messiah, Alroy, and his hexagram.

Or, possibly, not fully comprehending the ultimately anti-Christian nature of Alroy's program, the coin may have been issued, when early news arrived of Alroy's revolt against the Muslim king of Persia, as a tribute to what was perceived as an ally, perhaps a powerful one. Once the revolt had collapsed, Alroy's importance could be seriously reconsidered.

If Alroy is the inspiration for this coin, this is extraordinarily interesting. But this would be very hard to prove, one way or the other. Nevertheless, Alroy and this coin remain interesting coexistent representatives of the exact same historical moment.



The Meldola Medal of the Royal Institute of Chemistry

by Samuel A. Miller

Meldola is the name of an ancient Sephardic family of rabbis and scholars whose genealogy can be traced back through many generations. The family originated in the 15th century in Meldola, northern Italy; the legend that they descended from Spanish exiles cannot be substantiated.

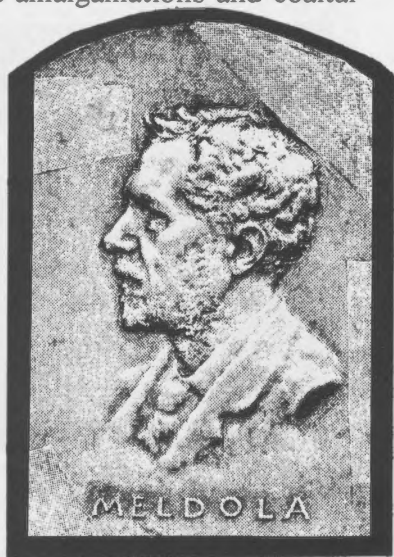
The first of the family to attain prominence was Jacob Meldola, rabbi in Mantua in the 16th century. His son Samuel Meldola was both a rabbinical scholar and physician to the Mantuan court. In the next generation members of the family settled in Leghorn, entering thus into the tradition of Sephardic life. For the next 200 years they provided rabbis, printers, and leaders to the Sephardic communities in Holland, Italy, France, and England.

Raphael Meldola, who was born in 1849, was the grandson of Raphael Meldola, the haham of the London Sephardic community. He was a British chemist and naturalist. For three years he was employed at the Royal Mint, from 1868 to 1871. Afterwards, he was engaged with a firm of color manufacturers, and worked at the Royal College of Science. In 1875 he led a Royal Society expedition to the Nicobar Islands to observe a total eclipse of the sun. He spent several years as a schoolteacher and in industry and in 1885 became professor of chemistry at Finsbury Technical College, a position he held for over 30 years.

Meldola's early researches were in the fields of natural history and entomology as well as astronomy, but his main interest was dyestuffs. He made numerous discoveries of important amalgamations and coaltar dyes. "Meldola's Blue" was the first oxazine dye, and he also discovered the first alkali green. Meldola also served as president of the Order of Ancient Maccabees, a British Zionist benefit society whose aims are to support Jews in distress, provide free medical aid, etc. This society is still in existence today.

Meldola played an important role in the British chemical profession and was president of the Chemical Society and of the Institute of Chemistry, as well as a fellow and vice-president of the Royal Society.

After his death, in 1915, the Order of Ancient Maccabees, instituted the Meldola Medal of the Royal Institute of Chemistry in his memory.



Jacques Offenbach by S. Sitwell

Isaac Ben Judah was born in Offenbach near Frankfort in 1779. In 1799, after he left his native town to become a wandering *hazzan* and musician, he began to be called "*der Offensbacher*", which soon became his official family name. In 1802 he settled in Deutz as a tavern musician, and in 1816 moved to Cologne, where he became a music teacher. He became the town *hazzan* in 1826, a post he held until shortly before his death in 1850.

Jacob, the seventh of his nine children was born in 1819. Jacques, as he preferred to be called, became the composer of more than ninety lively spirited operettas within a twenty-five years period and the man credited with placing "Opera-bouffe" on the map.

Offenbach's talents were evident at a very early age, and he began to take violin lessons from his father at the age of six. By eight, he was composing songs and dances, and at nine was studying the cello. It was not long before the young Offenbach, together with his sister and brother, was performing as a trio at local taverns, dance halls, and cafes.

At the age of fourteen, Offenbach and his elder brother Julius were taken by Luigi Cherubini as students at the Paris Conservatoire (despite a rule forbidding foreign entrants). Offenbach left after only a year finding the classes dull and the discipline which Cherubini enforced on the students frustrating. He began to fend for himself in Paris, playing in the orchestra of the Opera Comique, continuing cello lessons with the celebrated cellist, Norblin, and afterwards studying composition and orchestral arranging with famed composer Jacques Halevy. He started to write occasional dance-tunes for popular cafe-concerts. In 1850 he was approached by the director of the Comedie Francaise to organize and conduct a new orchestra at a salary of 6,000 francs a year.

However, during this period he often thought of the possibility, although it always seemed impossible, of founding a theater. He told myself that the Opera Comique was no longer the home of true comic opera and that really gay, bright and spirited music - in short, the music with real life in it - was being forgotten. He also knew that the Paris World Exhibition of 1855 would bring thousands of people into the city.

He shortly found financial supporters and opened the Theatre des Bouffes-Parisiens on the boulevard Champs Elysees. As the manager of the Bouffes Parisiens, his constant urge to create operetta could at last flourish and he was able to write one operetta after another. The audiences adored their flippant social and political satire. He became the adored "enfant terrible" of the music-theater.

He established an operetta stereotype with regular appearances of the acclaimed Landler, Waltz, the Polka and the famed *Can-Can*.



In the year 1856, he was able to compose seven one-act pieces which were performed highly successfully. By March 1859, his latest success, *Orpheus in the Underworld*, was earning 2,250 francs an evening, and 228 performances were made before it was taken out of the repertoire temporarily. This masterpiece, together with his *Tales of Hoffmann*, which Offenbach wrote towards the end of his life, in 1879, continue to be part of standard operatic repertoire today. Both the famed *Barcarole* from *Tales of Hoffman* and the *Can-Can* from *Orpheus in the Underworld* remain two of the world's best-known and most popular pieces of this genre.

During the ensuing years, he wrote about 100 stage works, many of them of enduring brilliance. Among them were: *Orphee aux Enfers* (1858), *La Belle Helene* (1864), *La Vie Parisienne* (1866), *La Grande-Duchesse de Gerolstein* (1867), *La Perichole* (1868) and finally his grand opera *Contes d'Hoffmann*, which was first performed in 1881. This grand opera is considered to be Offenbach's finest work and remains even today as one of the most popular of all French operas.

Rossini called Offenbach "our little Mozart of the Champs-Elysees," others summed him up as "the entertainer of the Second Empire." All of Europe sang his melodies and danced to his rhythms.

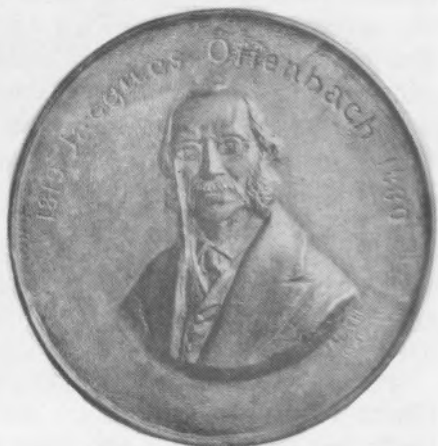
The illustrated cartoon, drawn by the artist J. Keppler, was printed and published at this time in the leading newspapers and magazines. It portrays Jacques Offenbach, conducting while standing on a pedestal, with all of Paris, society, military, royalty and the common people, singing his songs and dancing to his music. The names of his popular operettas, a music clef and the word "Offenbach" are above. Surely a tremendous tribute to a great composer.

He was not as happy, however, in his business dealings. In spite of profitable tours to Berlin, Prague, Vienna, London and New York, he was frequently in debt and had to face harassing lawsuits.

After the fall of the Empire in 1870, Offenbach's reputation declined, and during the last few years of his life he became a sick man. Jacques Offenbach died in 1880 at the age of sixty one.

He created a world of fantasy and joy in which everybody lives happily under the laws of chaos. He is remembered today with the playing of his lively music, and numismatically by several medals.

The illustrated medal was made by Joseph Hovell, who was born in Russia in 1897 and came to the United States about 1920. While mainly a sculptor, he is known also for busts and base-reliefs. The medal is of cast bronze, 5 1/8th inch diameter.



A Forgotten Statesman by Meron Medzini

Moshe Dayan was once asked why he never aspired to become prime minister of Israel. "Look at the fate of our leaders," he said. "David Ben-Gurion was forced out of office by his party's leaders. Moshe Sharett was driven out of office by Ben-Gurion in a brutal manner. Levi Eshkol died in office of a broken heart, unappreciated and Golda Meir departed following the disastrous Yom Kippur War."

Of Israel's nine prime ministers, Moshe Sharett is the least known to the younger generation, perhaps because he died over 30 years ago; or perhaps because he left the political arena 40 years ago. This is a pity because he played a key role in Israel's establishment, and in the forging of its international relations in the formative years of statehood. His image in many minds is that of an intellectual in politics overshadowed by his nemesis, David Ben-Gurion.

Born in Russia in 1894, Moshe Shertok, as he was then named, was brought to Palestine at a very early age and grew up in an Arab village north of Jerusalem. There he acquired his fluency in Arabic and an intimate understanding of the Arab mind. He was in the first class that graduated from the Herzliya high school. After military service in the Turkish Army the First World War, he studied economics and politics at the London School of Economics.

He served for a number of years as the deputy editor of the Histadrut's daily Davar newspaper under Berl Katznelson. Dedicating himself to public service, he and his two brothers-in-law, Eliahu Golomb (first head of the Hagana) and Dov Hoz (a leading Histadrut and Hagana figure), joined the Mapai political party and rose in its ranks.

Sharett's vast knowledge of international affairs, his articulate command of seven languages and his attention to detail and his capacity for work made him indispensable. After Haim Arlosoroff's assassination in 1933, he took over the foreign policy of the Yishuv becoming head of the Jewish Agency's Political Department. He led the diplomatic battles that culminated with the 1947 United Nations partition plan. It was inevitable that he would become Israel's first foreign minister, a post he held until 1956. He also later served as prime minister when Ben-Gurion was in retirement in the Negev for two very turbulent years.

Sharett loved politics and his ministry, and fought hard to remain in office. He was a human being, with all his foibles and pettiness, vanity and ego. This has to be placed squarely against his compassion and historic vision. He was also an ideal family man (rare among Yishuv leaders, not usually known for marital fidelity).

Perhaps one of the more cutting descriptions of Sharett came from Chaim Weizmann, his mentor for years: "Shertok is capable, he works hard, but he is under the total influence of his master, whoever that

may be at the moment. There is a need to boost his courage, since his spine is very soft indeed."

What did Sharett and Ben-Gurion argue about? Essentially over the question that plagues Israel to this day. Ben-Gurion felt that security came first; hence defense needs had to override any other consideration, including international image and standing. Until such time as Israel is strong, the Foreign Ministry must accept its secondary role to that of the Defense Ministry.

This struggle started as early as 1948. Sharett spoke of the need for moral behavior in the regional and international arenas, of the need to explain Israel's case. He stressed the importance of the United Nations. David Ben-Gurion thought that peace would come when Israel was strong and when the Cold War ended. There was not much he could do about the second, but there was a great deal he could do about the first. He was ready to wait until Israel became strong.

Ben-Gurion had the final responsibility for the fate of young Israel; and as he was engaged in nation-building, in addition to the creation of the modern Jew in Israel, he had little patience for international niceties and the nuances of diplomatic notes.

Sharett was a master draftsman of such notes, which Ben-Gurion considered marginal. Sharett's concern with Israel's image led him, on occasion, to even check how his speeches had been translated.

Moshe Sharrett was a fascinating and tragic figure, never sure of himself, always fearing Ben-Gurion, yet a master orator and writer, an amazing raconteur, founder and builder of the foreign service. He recruited such men as Abba Eban and Yossef Tekoah, the man for whom moral behavior was tantamount to a key.

It has been the policy of committee for banknote designs for the Bank of Israel to incorporate the portraits of deceased Israeli foreign ministers on banknotes. In 1988, with the issuance of the N.I.S. 20 banknote, the portrait of Moshe Sharrett is used.



Ben Shahn, American Artist by Edward Schuman

Ben Shahn, was born in Lithuania in 1898. At age fourteen, he became apprenticed to a lithographer in Brooklyn, NY and began earning his living as a commercial lithographer. The Downtown Gallery in N.Y. became the selling outlet for Shahn's artistic talents.

His famous series of twenty-three gouaches on the trial of Sacco and Vanzetti, his series on persecuted labor leader, Tom Mooney, and on the "Lucky Dragon," the Japanese fishing boat that wandered into a nuclear test zone were prominent in the gallery. His works reflect his concern with justice, political freedom and the state of humanity.

In 1932, his two murals on Sacco and Vanzetti were exhibited at the Modern Art Museum in N.Y. His murals on The Four Freedoms are at the Jamaica, NY Post Office and in the building of the Health, Education and Welfare Dept. in Washington, D.C. Many lithographs of his were posters, but some of his most famous works are silk-screen prints. He loved Hebrew letters and designed a Hebrew alphabet which he called The Alphabet of Creation. He won many awards and represented his country at the Venice Biennale. He created sets for ballet and theater and taught and lectured widely.

It is his Hebrew Alphabet which brings him from the world of art to numismatics. The medal for the 20th anniversary of El-Al, the Israeli airline, was designed by Ben Shahn. The obverse features a soaring dove, with an inscription in Hebrew and English from Isaiah 43:6: *Bring back my sons from far and my daughters from the ends of the earth.* His beautiful stylized rendition of the Hebrew alphabet on the reverse has been coveted by so many, that some of the silver and gold medals have been cut out and used for jewelry. These beautiful items may be purchased from the AINA New Issues Office, P.O. Box 836, Oakland Gardens, N.Y. 11364. Write for information.





CLUB BULLETIN

DONNA J. SIMS N.L.G.

Editor

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INS OF LONG ISLAND - The exhibit topic at the May meeting was Jews in the Armed Forces. An auction was also held. At the June meeting, which was also the last meeting of the season, anything related to Jerusalem was the exhibit and study topic. ("Enjoy the moment; Yesterday is history; Tomorrow is a mystery; Today is a gift; That's why we call it the present!" - reprinted from INSLI's newsletter).

INS/ICC OF LOS ANGELES - "Unusual Items Made from Coins" was the program topic of speaker David Gursky at the June meeting. David's display of items made from coins that accompanied his presentation was absolutely fascinating. Numerous of his ingenious items should really belong in a museum. Yours truly was the speaker at the July meeting. The program featured a video of "Israel, a Journey through Time." This particular video is of a travel-log type nature and encompasses all the various religions of the Land, old and new cities, archeological excavations, etc. (When I first watched this video last winter in Arizona, I knew it would make for a good program.)

INS OF MICHIGAN - Jack Schwartz spoke at the May meeting on "A Review of the Meaning and Purpose of the Passover Haggadah." Jack displayed at least 50 from his vast collection. Jack started by chance this collection when he had purchased a Szyck Haggadah for his Szyck collection. The oldest dates back to 1912. Member Arnold Shay spoke at the June mtg from his new book "From Bendzin to Auschwitz -- A Journey to Hell". In the past, Arnold has covered various aspects of Holocaust coins, medals, tokens, stamps, paper money and other items from his vast collection. In this, his second book, he has presented more of a personal side and some of his experiences. The annual membership dinner was held on June 29th at The Tavern near Southfield.

INS OF NEW YORK - Continuing the monthly "themed" exhibit subject/topic (all numismatic items should have an Israeli/Jewish theme), for May: the letter "G"; topic was the Lyre; and calendar items were Israel Independence Day, Lag B'Omer, Memorial Day, and Yom Yerushalayim. At the June meeting: the letter was "H"; topic was Amphora; calendar items were Sivan-Shavuot. A challenge is usually put out to members: "Can you bring one numismatic item from all three categories?" Also, any new acquisitions are always welcomed. The June meeting was the last of the season until next September when they resume.

WESTCHESTER ISRAEL NUMISMATIC SOCIETY - The major topic of study for the June meeting was the letter "I" and anything numismatic beginning with that letter. (This is one of the more challenging letters for the field of ancient numismatics, since few rulers, countries or cities have names beginning with "I". However, making it easier for those in attendance, was a gentle reminder that Israel begins with this letter and therefore, the entire field of modern Israeli numismatics is topical). The secondary topic for the evening was arms and armor. (Many ancient coins display spears, bows, daggers, chariots, war galleys, etc.)

MOMENTS IN THOUGHT: "First, I was dying to finish high school and start college; and then I was dying to finish college and start working; and then I was dying to marry and have children; and then I was dying for my children to grow old enough for school so I could return to work; and then I was dying to retire; and now, I am dying -- and suddenly I realize I forgot to live." (Anonymous) . . . **DID YOU KNOW:** While many ballparks offer kosher products, major league baseball's only kosher concession stand is at Camden Yards Stadium, home of the Baltimore Orioles. Under the seats behind home plate, fans line up for corned beef on rye, potato knishes, hot pretzels, and other delicacies. The concession also sponsors kosher bullpen parties.

COMMENTS FROM DJS: Wonder why I put "dying" in "Moments"? As I sit here doing this newsletter, my thoughts reflect on several of my friends & fellow club members who have very recently passed away. Our hobby is losing many of its beloved & active members. We know new members is what we need. Let's not forget that AINA is an American organization & a person does not have to be Jewish to be a member of AINA or a collector of Israel. Be well, Be happy. . . 

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